Campus Ministry and Academics[1]

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Abstract

Divided into three parts, this article first describes the impact that historical and sociological factors, especially the weakening of the Catholic subculture and the recent development of "emerging adulthood", have on Catholic colleges and universities. The second part is a discussion of the typical approaches—both strengths and weaknesses—of campus ministers and academics to the formation of young adult Catholics, and some of the differences that result from size, residential character, and academic aspirations. The third part offers several recommendations, encouraging faculty to take students' pastoral needs into serious consideration, and challenging campus ministers to be more attentive to the intellectual dimensions of students' faith.

The fulfillment of the mission of a Catholic university requires the support and active involvement of all constituencies on campus. No single group alone—administrators, development officers, student development personnel, campus ministry staff, athletics' employees, or even faculty—can adequately address the integral mission of a Catholic university. This concept of a multifaceted community with a vital sense of mission is inescapably complex. Among these complexities is the multifarious relationship between academics and campus ministry. Having been active as a faculty member and administrator in Catholic higher education for nearly thirty years, I have regularly been involved, at least in some minor way, in the work of campus ministry. I have celebrated Mass, heard confessions, helped out on retreats, and offered spiritual direction. Yet, in spite of my involvement, I know less about campus ministry than I do about academics. That is not uncommon, however, as not even the most knowledgeable academic can comprehend all the complex fields of knowledge explored in the modern university.

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This article proceeds in three steps. The first is a discussion of mission integration in campus ministry and academics examined contextually from three facets: historical, demographical, and sociological. Without such a context, anyone desiring a closer collaboration between faculty and campus ministers may underestimate the challenges. Second, several of the restrictions and typical deficiencies of both campus ministers and faculty are described, arguing that campus ministers must take the intellectual life of students more seriously, just as faculty members need to recognize the importance of the moral and spiritual formation of students. Third, and finally, the central arguments made in this article will be reiterated with some additional questions asked and clarifications offered.

Three Important Contexts

Historically, Catholic colleges and universities in the United States have changed greatly over the past one hundred years. The first Catholic universities were founded in Europe in the 12th and 13th centuries; but it was only toward the end of the 19th century that they came into existence in the United States. Until the Second Vatican Council, nearly all of these American institutions focused their missions on preparing immigrant Catholics to enter professional lives with their Catholic faith intact. Before Vatican II, many Catholics perceived the surrounding culture in largely negative terms, seeing it either as Protestant, secular, or materialistic. While these perceptions were true about the dominant culture, that same culture also produced a legal system that protected freedom of speech, of assembly, and of the press; moreover, it also defended religious freedom and the separation of the Church from the state, although just how to understand that separation remains a constant debate. These are important achievements for which all Americans should be grateful.

Catholic campus ministries on secular campuses have typically been called Newman Clubs after John Cardinal Henry Newman, the greatest English religious thinker of the 19th century. The first of these clubs was founded in 1883 at the University of Wisconsin, and a second in 1893 at the University of Pennsylvania. Their purpose was, mainly, to offer instruction and support to the growing number of Catholic students at these secular institutions. The U.S. bishops' 1985 pastoral letter on Catholic campus ministry, *Empowered by the Spirit: Campus Ministry Faces the Future*, states that until 1969, Catholic campus ministry on secular campuses was "characterized by a defensive and even

hostile attitude"[2] toward their institutions. While the pastoral letter says little about the history of campus ministry on Catholic campuses, it can be conjectured that campus ministry experienced no hostility from the university, or found itself on the defensive. It is likely that until about the 1950s, campus ministry at Catholic institutions was staffed almost exclusively by members of the religious orders which founded more than 90% of the Catholic colleges and universities in the United States.

Demographically, there have been several changes in Catholic higher education. Before 1960, courses in religion were taught almost exclusively by religious sisters, brothers or priests, and often not at the highest levels of academic rigor. Colleges and universities would require as many as six to eight courses in Thomistic philosophy and theology (many of these courses had an apologetic rather than an academic purpose). Structures and activities such as required Sunday Mass attendance, male and female sodalities, and mandatory retreats directed by the staff constituted the religious education and formation of the Catholic students. The pervasive and visible presence of religious and priests both as faculty and campus ministers characterized most Catholic institutions. Required courses with doctrinal content and compulsory religious practices characterized these institutions and created a well-defined Catholic subculture.

By the late 1960s, practices that grounded Catholic culture on campus began to change. The turmoil generated by the Vietnam War negatively affected the culture at many colleges and universities. Simultaneously, Catholic campuses suffered the dramatic thinning of the ranks of religious and priests. Required Thomistic courses in philosophy and theology began to be taught by lay people with graduate degrees, often with doctorates from secular universities. The Thomistic courses were soon replaced with courses in modern philosophy and in academic theology, and varied greatly in content and methodology. Largely out of necessity, more lay people were hired to fill campus ministry positions. While some of these lay people had theological backgrounds, many did not.

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[2] United States Conference of Catholic Bishops, *Empowered by the Spirit: Campus Ministry Faces the Future* (Washington, DC: United States Conference of Catholic Bishops, 1985), ¶ 5.

Some observers described the dissolution of the Thomistic synthesis as the collapse of Catholic mission and identity;[3] others hailed the dramatic changes as the long overdue burgeoning of lay leadership and welcomed the diversity in the study of philosophy and theology.[4] Credible cases can be made for both assessments. However, the 1985 bishops' letter gave these dramatic changes a largely positive interpretation, claiming that a new and creative period in Catholic campus ministry had emerged, characterized by "healthy new developments,"[5] better relationships with the academic community,[6] ecumenical and interfaith developments,[7] and "a remarkable diversity of legitimate styles and approaches" to campus ministry.[8] What has happened since 1985 to campus ministry on Catholic campuses will be described later in this article. Many Catholic colleges and universities established lay boards of trustees who were more skilled about finances and organization than about the Catholic, intellectual, and pastoral mission of the institutions confided to their oversight and care. Issues of academic freedom and faculty governance flared and, even now, continue to raise difficult questions about the relationship between individual and institutional priorities.

Immense diversity remains among Catholic colleges and universities in the United States. Today, only a few of the approximately 220 Catholic colleges and universities are well endowed; some face issues of economic solvency on an annual basis. While approximately a third of them have won recognition for academic quality in *US News & World Report,* many others remain academically undistinguished, at least if judged by such measures as faculty-student ratio, library facilities, endowment, and selectivity. Some of these institutions are located in major metropolitan areas and serve many students who are not Catholic, while others are in smaller cities and serve predominantly Catholic student populations. Some universities in large cities enroll more than 20,000 full-time students, while others enroll fewer than 1000. Some institutions are largely residential, while others enroll mainly commuters, many of whom are not the traditional college age. In our largest universities, where specialization tends to dominate, close collaboration

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[3] See Philip Gleason, *Contending with Modernity: Catholic Higher Education in the 20th Century* (New York, NY: Oxford University Press, 1995), especially chapter 13, pp. 297-304.

[4] See David O'Brien, *From the Heart of the American Church* (Maryknoll, NY: Orbis Press, 1995).

[5] United States Conference of Catholic Bishops, *Empowered by the Spirit:* ¶ 6.

[6] Ibid., ¶ 7.

[7] Ibid., ¶ 8.

[8] Ibid., ¶ 9.

between faculty and campus ministry is typically minimal. In smaller schools, such collaboration can be easier to maintain. At some schools, the charism of the founding order provides a focus (at times even more so than the Catholic tradition), while at others, the religious charism has become largely dormant. At some institutions, faculty members share a concern for Catholic intellectual life, and at others it remains less of a priority. Given this great diversity, it becomes difficult to make generalizations about this cohort of institutions.

The sociological context must also be considered. Before the early 1960s it was common for young men and women to get engaged, to marry, or to enter religious life or the seminary after high school. Despite and partly due to the profound cultural/political changes that took place in the 1960s (e.g., the Vietnam War), more people began to go to college. For many, their adolescence was prolonged. Sociologists of the 1950s and 1960s wrote frequently about "teenagers" or "adolescents," a stage brought about by America's commitment to mass education, the legal condemnation of child labor, urbanization and suburbanization, and the creation of a consumer and entertainment culture. In the last few decades, sociologists have identified the appearance of a new stage between adolescence and adulthood that they call "emerging adulthood." Many students now extend their education to include graduate studies, which keeps them in school until they reach their mid to late twenties. As a result, many men and women delay marriage and other vocations until around this age. Gender roles have changed during this time as well, with many more women entering college and assuming professional positions.

These and other changes have led sociologists to conclude that "transition to adulthood today is more complex, disjointed, and confusing than it was in past decades."[9] According to sociologist Jeffrey Arnett, emerging adulthood is a stage "of intense (1) identity exploration, (2) instability, (3) focus on self, (4) feeling in limbo, in transition, in-between, and (5) sense of possibilities, opportunities, and unparalleled hope."[10] If, a hundred years ago, Freud thought that by age seven a person's personality was fairly well formed, most psychologists and sociologists today track continuous personality development—sometimes significant—through to the twenties. Most recently, lifecycle and generational studies affirm continuous change in people throughout their lives.

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[9] Christian Smith, "Getting a Life: The Challenge of Emerging Adulthood," in *Books and Culture,* November/December 2007, p. 10.

[10] Jeffrey Arnett, *Emerging Adulthood: The Winding Road from the Late Teens through the Twenties* (New York, NY: Oxford University Press, 2004), cited by Smith, *Ibid.*

Such sociological changes have influenced the Catholic culture in our colleges and universities. William Portier of the University of Dayton has argued that our liberal, democratic, and consumerist culture has exerted more influence toward the dissolution of the Catholic subculture over the past five decades than did Vatican II or the turmoil of the Vietnam era.[11] The absence of this religiously rich subculture has meant that most Catholics today are more deeply influenced by the larger culture—which in many ways is indifferent, if not hostile to Catholicism—than they are by their Catholic culture.[12]

If Portier and current day sociologists are correct, the implications for campus ministry, indeed for the entire Catholic university, are obvious. Young people take longer in their search for identity, they need more mentoring, and as a group they could benefit from learning skills used in discernment and commitment. Catholic colleges and universities today face the challenge of creating a Catholic culture that teaches such skills, by drawing on the great Christian tradition, including the teachings of Vatican II (e.g., religious freedom, ecumenism, lay leadership, renewal of liturgical life) without weakening the long-standing core beliefs and distinctive religious practices of Catholicism.

I have presented three background considerations, sketched with admittedly broad strokes, to provide the context for considering how the fulfillment of the mission of a Catholic university requires the support and active involvement of all constituencies on campus. The three areas were: the great historical changes in Catholic higher education since the late 19th century; the dramatic demographic changes since the end of the Second Vatican Council in 1965; and finally, the sociological and cultural changes that have delayed the arrival of adulthood and have made the passing on of our faith tradition a longer and more difficult process. The discussion now turns to more specific considerations about the relationship between campus ministry and academics.

Two Different Worlds?

The word "academics" as used today can have two different meanings. If someone says, "The question is academic," they usually mean that it is unimportant, even irrelevant. Or, it can mean the work that professors do: teaching, research, and service learning. The latter is the

[11] William Portier, "Here Come the Evangelical Catholics," in *Communio* Vol. 31 (No. 1, Spring, 2004): pp. 35-66.
[12] Ibid.

use intended for this article. All faculty members teach, some do research and publish, and many do various forms of service, especially on university committees. These actions, done well, are hardly unimportant or irrelevant.

Despite the great diversity noted earlier that characterizes Catholic colleges and universities, the following generalization may be made regarding the work of most faculty: they challenge students to question their assumptions, they ask them to take seriously points of view to which they had not previously been exposed, and they raise critical questions about the nature and benefits of religious belief. Some professors suggest that devout believers tend to be immature. Some think that science will eventually answer questions that religion has claimed to be forever mysterious. And some professors emphasize material and professional success, but rarely refer to the importance of moral and religious considerations.[13]

In fairness to the faculty, however, some traditional assumptions should be questioned, and students need to be exposed to a wide variety of viewpoints. Moreover, some forms of religious belief demonize others and some scientific discoveries (e.g., the world is round, it goes around the sun, and was not created in six days) have corrected erroneous religious beliefs. Responsible professors help students learn to think critically, to evaluate assertions, and to construct more thoughtful arguments than were possible earlier in their lives. Please note, however, that not all faculty at secular campuses are opposed to faith development and religious beliefs. They teach students the great Christian classics and, in collaboration with a good campus ministry staff, help students grow in their faith. Likewise, some faculty members at Catholic universities may do little to help students grow in their faith and are skeptical about the value of "service learning." Thus, it is difficult to describe, in black and white terms, the effect of faculty on students' religious belief and practices.

Residential students face additional challenges, such as how to handle a great deal of free time, nearly all of it unsupervised. The staff members on some of our campuses do not pay sufficient attention to student use of alcohol and other drugs, nor deal well with the freedoms students have for sexual encounters. On some campuses, staff members

[13] The bishops' 1985 pastoral letter mentions similar threats to students' faith in paragraph 45.

seem to assume, mistakenly I believe, that students are mature enough to make good decisions on their own regarding these matters.

Most Catholic students arrive on campus with a disappointing degree of religious illiteracy. These complaints can be heard from all specializations, not just those teaching theology. One of the most sobering chapters in Christian Smith's extensive study of the religious lives of American youth, *Soul Searching*,[14] is devoted to Catholic teenagers. Their religious literacy is stunningly lower than that of the teenagers surveyed from any other religious group.[15] Understandably, this reality provides the framework as these teenagers enter college and young adulthood.

Catholic universities that are bigger and better endowed strive to boost their academic achievements. Some aspire to be recognized by secular institutions as academically excellent. It is not unusual at such large universities that there is little collaboration between the faculty and campus ministry. The opposite seems true at smaller institutions; where the faculty is less specialized and works more closely with the students, it seems that faculty and campus ministers often collaborate more frequently. An exception can be found at highly-ranked Catholic universities, even if large, when faculty have a strong sense of their mission and embrace the basic principles of Catholic intellectual life. They are then more likely to see the necessary relationship between academic and religious formation.[16]

There are movements on a number of Catholic campuses (more often at smaller institutions) that actually support the collaboration between campus ministry and faculty. Speaking at a national conference

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[14] Christian Smith, with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York, NY: Oxford University Press, 2005); see chapter six, "On Catholic Teens," pp. 193-217.

[15] Ibid.

[16] Richard B. Hays, a scripture scholar at Duke University, tells how difficult it was for some of his colleagues in the Divinity School to support as one of their goals in teaching divinity students "a commitment to living a life ordered toward holiness, justice, peace and reconciliation." His colleagues did not disapprove of such goals, but doubted it should be part of their job description: "As one of our theologians put it, the committee's list of goals mixed together intellectual aims with moral and religious ones in a way that he found problematic; better to stick to purely intellectual goals and leave the moral and religious elements out of it." See "The Palpable Word as Ground of *Koinonia*," in *Christianity and the Soul of the University,* Douglas V. Henry and Michael D. Beaty, eds. (Grand Rapids, MI: Baker Academic, 2006), p. 21. Hays did say that after considerable discussion, the faculty eventually approved the goal.

on "Callings" at the Jesuit University of Santa Clara in March of 2007, Sharon Parks, a one-time professor of education at Harvard, described what she believes is a major shift away from a century-old German model of the research university. She identifies a move from the emphasis on objectivity, division into departments and disciplines, and hierarchical administration toward a dramatic redefining of boundaries that now, at the dawn of the 21st century, emphasize the importance of double majors, and "interdisciplinary and trans-disciplinary studies."[17] She points to "the blurring of town-and-gown boundaries, catalyzed by 'service learning,'" which she says is now "morphing into 'community-based learning.'"[18] She also notes that too many faculty still consider service learning as soft, and fear that promoting it could weaken their standing in the eyes of their colleagues. Although she decries the growing consumerism in American culture and on many of the nation's campuses, she nonetheless presents a very positive picture of the academy at the beginning of the 21st century. She speaks of what has been happening as nothing less than a revolution. While I think she overstates the amount of change taking place on our campuses, I have seen an increasing number of such developments.

If my generalization that faculty tend to underestimate the importance of the moral and religious development of their students holds true, another generalization should be made about campus ministers; that is, that they tend to underestimate the importance of the intellectual development of students. With few exceptions, I have found that campus ministers concentrate on activities such as service, retreats, immersion trips, and religious services such as liturgy. These activities have proved effective in engaging students and forming communities of friendship and service. But it seems that only a few campus ministers see the importance of sponsoring lecture series or involving faculty in the mission of campus ministry. For example, such involvement could include hosting dinners or other informal gatherings where faculty could speak with students about their own lives as people of faith, or in general promote the intellectual life in a more personal setting.[19]

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[17] Sharon Daloz Parks, "Callings: Fostering Vocation Through Community-Based Learning," in *Explore: An Examination of Catholic Identity and Ignatian Character in Jesuit Higher Education,* (Santa Clara University, Vol. 11, No. 1, Fall 2007), pp. 6-7.

[18] Ibid.

[19] In preparing this paper I read through eight issues of *Crossroads*, the official publication of the Catholic Campus Ministry Association, beginning with an issue dated December of 2004 and ending with one dated Summer 2007. Some issues were devoted to a single theme: e.g., marketing, evangelizing, reaching out, and crisis management. Occasionally a book was reviewed or a reading recommended. I found only a few isolated

The 1985 Bishops' pastoral letter states that "it is vital that campus ministry creates a climate in which theological learning is respected," and that such a climate is best supported by campus ministers who "are perceived as being serious about continuing their own theological education."[20] It is not that campus ministers are anti-intellectual; rather, they seem to be almost singularly focused on building community, programming, and relationships that support students' personal and emotional development. Given such preoccupations, they can all too easily underestimate the extent to which a solid intellectual formation can also be one of the most important ways to strengthen one's religious and moral formation.

Another generalization is that it is difficult to overestimate the trouble many faculty have stepping outside the boundaries within which they have been socialized as academics. That is, they are expected to stay within the prescribed boundaries of their professional disciplines. There are issues not only of promotion and tenure, but also issues of decreased status in the eyes of colleagues. Often, junior faculty lack senior faculty mentors who have bridged disciplines to find ethical and religious dimensions which are an inherent part of their own specialties. Some faculty members say that they are not competent to address moral and religious issues. Many faculty members lack the commitment and skill it takes to work at the integration of knowledge (fearing that to be interdisciplinary is to become incompetent in two disciplines). This is not to suggest that faculty members should feel free to "import" moral and religious perspectives into their courses (in fact, the word, "import," clearly implies that they have not understood that ethical and religious dimensions are inherent in nearly every discipline). In many instances, faculty lack the training to see such perspectives within their disciplines—something that can, however, be addressed through additional research and collaboration with other faculty who have done such work. A course in political science, English, or even biology, when taught well can communicate some profound ethical and religious insight. These subjects, when taught by faculty who grasp the many different issues included, will deal with religious and ethical issues. Such courses serve a profound need today as they integrate knowledge.

If faculty members tend to overlook the moral and religious formation of their students, campus ministers can often perceive their responsibilities in a similar, one-sided way. While many campus ministers are

statements about the importance of the relationship between the intellectual and religious dimensions of development.

[20] United States Conference of Catholic Bishops, *Empowered by the Spirit:* ¶ 54.

clearly dedicated to issues of social justice and Catholic Social Teaching, they often seem less committed to the "life issues," such as abortion (which is a major social justice issue) and topics related to sexual morality. Of course, campus ministers are not alone on this; the academy in general shares this bias. Generally speaking, our campuses treat life issues with less attention than social justice issues, especially compared to how our bishops approach such areas. For instance, every four years on the eve of a presidential election, bishops deliver moral guidelines for evaluating political candidates. They try to articulate a consistent life ethic and their most recent effort is, I think, the most successful. However, many often sound as though abortion—stated in their most recent edition of *Faithful Citizenship* as "intrinsically evil"[21]—remains the only issue. Liberal Catholics tend to criticize certain moral teachings, especially on sexual morality, while conservative Catholics often criticize social justice teachings. In general then, a lot of Catholics (bishops, faculty, campus ministers) have trouble articulating a consistent life ethic.[22]

Finally, most people in Catholic higher education (faculty and campus ministry staffs) seem to struggle with the ways in which diversity issues are understood. Most nonreligiously affiliated universities present diversity as basically celebrating all the cultural and ethnic differences they find as a means of increasing awareness on their campuses. They concentrate on issues of mutual respect and hospitality, good goals in themselves, but place issues of faith and morality on the fringes. In other words, on secular campuses, multicultural programs focus on race, ethnicity, and gender, but avoid discussion of religion. In a recent issue of the *Journal of College and Character* devoted to religious differences, the editor of the journal states that morality is "the neglected topic in diversity discussions on campus."[23] Articles in this issue describe why faculty avoid such discussions (fear of conflict, of proselytizing, and of crossing the boundaries between Church and state), and how campus ministers turn such discussions away from religion and into the promotion of

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[21] United States Conference of Catholic Bishops, *Faithful Citizenship* (Washington, DC: United States Conference of Catholic Bishops, 2007), ¶ 22.

[22] The phrase "consistent life ethic" comes from the late Cardinal Joseph Bernardin who wanted to close the gap between liberal and conservative Catholics. Closing that gap remains a difficult task. While abortion and capital punishment are now condemned, but with different degrees of authority, it is still believed that a war might be considered just under strict conditions. Some Catholics have mistakenly believed that the consistent life ethic, at least as understood by Bernardin himself, requires that a Catholic oppose all abortions, all wars, and all capital punishment. Simple responses to complex issues are rarely helpful.

[23] See the November 2007 issue of the *Journal of College and Character,* Vol 9. No. 2.

tolerance. One campus minister at Wellesley, where they apparently do discuss religion, wrote that the point is to "move from Christian hegemony to a multi-faith community;" given the way the goal is described, this makes the real discussion, even if about religion, move toward tolerance and away from the deep and difficult questions different religions raise, such as what is true and what is morally right and wrong.[24]

Diversity of religions and religious beliefs should be topics for public conversation on campus. However, such conversations must address not just the common values of hospitality, compassion, service, and peace, but also work at spotting misinterpretations of religions, explore careful interpretations of difficult religious texts, and find informed ways of addressing the conflicting truth claims of various religions. One of the recent developments that makes this kind of substantive ecumenical and interfaith conversation challenging is the growing expectation that campus ministers on Catholic campuses will serve (or at least support) the religious development of students of all denominations, Christian and otherwise.

There does not seem to have been another period in the history of Christianity when a genuine dialogue of religions, including beliefs, sacred texts, and truth claims, would be more important than now. Faculty and campus ministers at Catholic universities should be especially well equipped to foster this conversation, given the fact that the Catholic Intellectual Tradition (CIT) avoids both fundamentalism and relativism.

I have pointed out several typical characteristics of faculty at Catholic universities (less collaboration with campus ministry at bigger universities, hesitation to go beyond the narrow confines of their disciplines, etc.) and of campus ministry staff (little emphasis on the importance of intellectual work and on "life issues," etc.). I have also noted that both faculty and campus ministers find the issue of religious diversity difficult. The tendency is either to suggest that differences between religions really do not matter, or simply to avoid discussing them at all. Again, these are broad generalizations; exceptions can surely be found. I only wish there were more exceptions so that eventually, the multitude of exceptions would constitute a new rule.

Some Recommendations

I believe in a division of labor. I think that the primary functions of the faculty and the campus ministers are different. However, I have also

[24] Ibid.

argued that they cannot afford to be totally separate, and certainly not opposed. The primary purpose of faculty is the intellectual development of the student. Nothing will help faculty to achieve that goal at a Catholic university more than a deep appreciation of what the CIT means for their disciplines. Familiarity with Catholic approaches to the intellectual life prevents any facile or arbitrary separation of intellectual from moral development. Faculty who understand and appreciate Catholicism (not only Catholic faculty) will not be as hesitant to undertake the education of the "whole person." Ultimately, any faculty member who is able to recognize the relevance of Catholicism to his or her discipline is forced to think harder about more things than a faculty member ignorant of that tradition. David Chappell, the author of a recent book on the civil rights movement wrote of Dr. Martin Luther King Jr., that he "…had a more accurate view of political realities than his more secular liberal allies because he could draw on biblical wisdom about [sinful] human nature. Religion didn't just make civil-rights leaders stronger—it made them smarter."[25] Whatever strengthens Catholic intellectual life on campus will benefit the important work of campus ministers.[26]

I recommend that at the beginning of the academic year, campus ministers visit academic departments simply to explain their work, ask for suggestions, and offer a few ways that faculty could support campus ministry (e.g., presentations, dinners with students, etc.). Campus ministers must be careful, however, not to be perceived as inviting faculty to become part-time campus ministers or faculty will likely decline the invitation.

I encourage both faculty and campus ministers to work together in sharing the responsibility of decreasing religious illiteracy among students (as well as among some faculty and campus ministers). Cognitive content is embedded in well-done Eucharistic liturgies (and I know the intense and sometimes acrimonious discussions that can be provoked by the question of what constitutes a well-done liturgy) and service projects that include serious reflection. Faculty need to be cautioned against self-promotion and the inflation of CVs. Additionally, a holistic understanding of the human person is always essential. Christianity is

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[25] Cited by Hays (cf. note 6), page 26.

[26] One of the best recent books that makes a compelling and sophisticated case for faculty to take seriously religion in their teaching and research is Mark Edwards' *Religion on Our Campuses: A Professor's Guide to Communities, Conflicts, and Promising Conversations* (New York, NY: Palgrave Macmillan, 2006). Though addressed to faculty at secular universities, it would also be very useful for faculty led discussions on a Catholic campus.

not only about ideas, or even about behaviors. Rather, it is about an encounter with the living God in Jesus Christ, experienced in and through one another, especially the poor. Such an encounter, expressed in how believers live, reveals a rich and deep intellectual life. Liturgy and service, coupled with disciplined reflection, form the whole person and may awaken, in the minds and hearts of those involved, a craving to understand the faith more deeply.

In summary, there is a need to open the academic disciplines, to hold conversations between faculty and campus ministers, and to increase religious literacy. But, other issues still exist. For example, I wonder about the best ways to help faculty members come to a deeper understanding of the CIT and how it can enrich their teaching and research. I wonder how we might get more male students to major in the study of theology and become involved in campus ministry activities.[27] Are there activities and events that campus ministry could offer that would likely attract more men? Is the old adage true that "women are by nature religious but men only by acquisition"? Or is it a question of status that leaves most women willing to serve, while most men want to run things? Would it make sense to conduct focus groups with young men on campus who are not involved with campus ministry, asking them what would get them involved? I also wonder whether the witness that is given by an entirely lay faculty is less rich and diverse than one that includes religious as well. Do campus ministers and faculty members encourage students to think about religious life and priesthood? Why or why not? Regarding financial equity, what would happen if the salary of full-time, well-prepared campus ministers was equal to that of faculty? I wonder whether more Bible study groups will learn how to draw upon biblical studies when they share their faith with one another. And I even wonder why we do not promote traditional devotions like adoration and the rosary with the same enthusiasm with which we oppose unjust wars and capital punishment.

Conclusion

I believe that faculty members and campus ministers need to work together more closely to overcome attitudes and stereotypes that are

[27] See John Allen's *National Catholic Reporter* column "Lay Ecclesial Ministry and the Feminization of the Church" (dated June 29, 2007). Allen estimates that 80% of lay ecclesial ministers are now women who outnumber diocesan priests. He cites a 2005 study of lay ministry done by the National Pastoral Life Center that found that women ministers "bring sensitivity to lay concerns and to families, as well as to issues related to gender and inclusion."

detrimental to each other and to the students. The false perception that the sacramental and spiritual life is somehow separate from intellectual and civic life should not exist on Catholic campuses. Full adult participation in the sacraments requires (or at least benefits from) intellectual maturity as well as emotional sincerity and moral earnestness. For example, knowing something about the history of the liturgy and of the Church's moral tradition helps prevent mindless relativism and rigid formalism. A devout student's encounter with modern life (economic, political, religious, philosophical, and technological) can produce a profound crisis of faith that must be addressed both intellectually and spiritually.

I believe that the challenges of collaborating more effectively can be met more easily at Catholic universities than they can at secular institutions. Catholic colleges and universities have departments of philosophy and theology and, more importantly, Catholicism has a rich and holistic intellectual tradition (that relates to more than just philosophy and theology), thus forming a context for greater collaboration.

People are fond of quoting this saying attributed to St. Francis: "Preach the Gospel at all times; use words if necessary." It underscores the need to walk the talk, emphasizing that deeds are important. "Should anyone ask you the reason for this hope of yours, be ever ready to reply, but speak gently and respectfully" (1 Peter 3:15-16, *The New American Bible*). To witness and defend the faith requires more than just going to college and getting a good job. Catholics are called to inform and deepen their faith. To accomplish this, they need both words and deed. In 2004, Nicholas Lash, a British Catholic theologian, published a short but illuminating book entitled *Holiness, Speech and Silence* (footnote 28; see below). In a chapter entitled "Cacophany and Conversation," Lash stressed the importance of taking responsibility for "utterances," for what we say, especially when speaking about God. Theologians, therefore, should be especially mindful of their language. Campus ministers also need to be careful about their language. Deeds make even clearer what language expresses inadequately. A Catholic university is one of the best environments to foster good deeds and to carefully craft words that enable Christians to give an accounting of their faith in this world. Working closely together, faculty and campus ministers can make intellectual and faith formation an even greater force in the life of the Church and of society.

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[28] Nicholas Lash, *Holiness, Speech and Silence: Reflections on the Question of God* (Ashgate, 2004), pp. 51-73, especially pp. 57-59.